A

DISCOURSE

RELATING

To the Much-lamented DEATH,

AND

Solemn Funeral,

Of Our Incomparable and most Gracious

Queen MARY,

Of most Blessed Memory.

By JOHN HOWE, Minister of the Gospel.

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TO THE

RIGHT HONOURABLE

RACHEL,

Lady RUSSELL.

MADAM,

I *Can be at no loss for inducements to prefix Your Lady-ship's Name to this Discourse. I know the* Subject *is grateful to You: And if I only give you the occasion hereby, of revolving in Your mind this* sublime con-text, *You will entertain Your self from it, with more enlarged, and exalted thoughts, than this Discourse, especially confined within so narrow Limits, can suggest.*

And Your Ladyship knows *so much of the* incomparable Queen, *that You can the more easily* believe *the rest. I reckon You, Madam, a great Frequenter of* that Assembly *above, to which* She *is now adjoyn'd. You have, besides the greater* Attractives *that are common to all serious Christians, a* very peculiar One, *to draw Your Mind often thither. A Joint-Root with You is there by Transplantation: And a* Noble Branch, *from You both, and in whom* Two Illustri-ous Families *meet, is, under Your Care, shooting upwards*

alſo. All indeed that have true honour for Him, will earneſtly covet He may be long Serviceable to the moſt valuable purpoſes, in this world; and that, by the Bleſſing of Heaven upon his approaching Nuptials, (with One from whom may be expected, all that ſo ſweet and tender a Bud now beginning to open, can promiſe) He may, in due time, ſpread forth many Branches, that may flouriſh here: *But it is to be hoped He will be found to have a* Greater Mind, *than can be confined to ſo low, and little a thing,* as this Earth is.

The thought may much the better be digeſted, that Terreſtrial Nuptials, *will ſome time end in* Funerals; *if once, by God's preſcribed methods, it can be made certain to us alſo, that thoſe* Funerals *ſhall end in* Celeſtial Triumphs.

Your Ladyſhip's Eyes (which better ſerve for Heaven than Earth) being, obſervably, much directed upward, will give aim and direction to theirs, *who depend upon you, to look the ſame way; and withal, draw down from thence continual Bleſſings upon Your ſelf and them. Which is the ſerious* Deſire *and* Hope *of,*

MADAM,

Your Ladyſhip's,

Moſt Obedient and

Obliged Humble Servant,

JOHN HOWE.

Heb. 12. 23. latter part.

---*And to the Spirits of Juſt Men made perfect.*

LET me invite back your Eye to the foregoing Words that are in nearer Connection with theſe.

Verſ. 22. *But ye are come unto Mount* Sion, *and unto the City of the living God, the Heavenly* Jeruſalem, *and to an innumerable Company of Angels.*

Verſ. 23. *To the general Aſſembly, and Church of the Firſt-born, which are written in Heaven, and to God the Judg of all, and to the Spirits of Juſt Men made perfect.*

We have had this laſt Week a *publick Solemnity*, that was becomingly Great and Magnificent, upon a ſad and mournful Occaſion, the *laſt Act* of a *doleful Scene* that hath laſted many Weeks. You know I have taken notice *to you (my uſual Hearers)* of the *firſt* and ſaddeſt, the *leading part* in this *Tragedy*, once and again: Nor would I have *this laſt* to paſs us, without ſome inſtructive Obſervation and Remark. It will the more *inſtruct* us the leſs it *detains* us; or if only taking a *due* (not, I mean, a ſlight and too haſty, but yet a *tranſient*) notice of it, we be prompted by it to look forward, from what was *in its own kind* moſt deſervedly Great, to what is incomparably Greater *in a more excellent kind.*

In such a *Funeral Solemnity*, for so Great and Excellent a Personage, there is what may most fitly *entertain a while*, there is not that which ought *finally to terminate*, a *Wise* and a *Judicious Eye*.

Honours done to the Memory of Great Persons deceased, have by the Wisdom of all Nations been counted *Decencies*, and even *Debts*; when especially the deceased have been sometime, and might have been much longer, *publick Blessings*: Then indeed it is that such *Rites* are most fitly (as they are usually) called *Justa*.

But we are too prone to be taken only with the *meer Pomp* of such *Spectacles*, and which is the Infirmity of our too-degenerate Spirits, to be *wholly* possess'd with Phanciful Ideas; as those were intimated to be which were from a Spectacle of the same *common kind*, tho on a very *diverse Occasion*, by that *elegant Expression*, μετὰ πολλῆς φαντασίας, such as do but amuse our Imagination a while, but must of course vanish, and cannot stay long with us. But we need that somewhat greater, and too latent to strike *our Eye*, should *another way* enter, and teach *our Mind*; making such Impressions there, as may *claim* an abode, and that *ought* to remain, and dwell with us.

Acts 25. 23.

You read of a very *solemn Funeral*, Gen. 50. The whole Countrey into which the March was made, was amus'd at the State and Greatness of that mournful *Cavalcade*, wherein 'tis said, *v.* 9. *there were Chariots and Horsemen*, even *a very great Company*.

That which you have many of you so lately seen, and no doubt all of you heard of, was a *most august Funeral Solemnity*; such as whereof *less concerned*, *foreign Spectators* might say, as the *Canaanites* by mistake did of *that*, v. 11. *This is a grievous Mourning to the* Egyptians.

They

They were indeed antiently the moſt celebrated Mourners for ſuch as died from amongſt them, in all the World, in reſpect of their *Funeral Rites*, and of their *Monuments for the Dead*, of which they are ſaid to have taken more care than of the Habitations of the Living; accounting *theſe* they were to inhabit only a ſhort time, but *thoſe* they reckon'd their ἀϊδίους οἴκους, their eternal Habitations. An Imagination, which how wild ſoever it were of the Habitations of *Souls*, (which only could be ſuppoſed capable of being pleaſed with them) yet imply'd *their Belief of their Immortality*, whereof ſome have (groundleſly) thought them the *firſt Aſſertors*. Diod. Sic. l. 1. Herod. Euterp.

But the *Canaanites* were, as was intimated, miſtaken in apprehending that to be *chiefly* an *Egyptian* Mourning. The *true Iſraelites* (*thoſe* that were ſuch *indeed*) were the *true*, *concerned* Mourners. The *Father of Iſrael* was dead: As *now with us*, the *Mother*. A *Political*, tho not a *Natural*, nor merely an *Oeconomical* one. A *Mother*, not in the narrower and more minute, but in the larger and moſt noble Senſe, not of a *ſingle Family* only, but of *Nations*.

The *Egyptians* aſſiſted to make up the Shew in *that* Mourning, but were probably *the prepared* (as their Poſterity were the *active*) Inſtruments of the *Slavery* and *Miſery* of that People, with whom they were now ſeeming Sharers in Lamentation.

Ours was a *Mourning* not *leſs grievous* than *theirs*: Nor *more grievous* than *juſt* to the *Engliſh Nation*, i. e. to whom the *Soil* and the *Genius* are *together* native; that are not of an *Egyptian Spirit*. Unto *which*, as things happen, (to its *Power*, or to its *Impotency*) there is a *radical*, *innate* Diſpoſition, either to *make Slaves*, or to *be*

ſuch. There is a ſort of People (as was once ſaid) *born to Slavery*, to whom it is a *Birthright*. They *have it in their Natures*, and no other State, as *he* moſt aptly ſpake, is agreeable (or *becoming*) to them. *Quos non decet eſſe niſi ſervos.* They know not what to do with *Liberty*, any more than that ſilly Creature that us'd to haunt the Dunghil, with the *Pearl*. Therefore they can but ſutably value the *Reſtorers* and *Aſſertors* of it. No *Irons* can be heavier, or leſs tolerable to them, than a *generous* and a *Chriſtian* State of *Freedom*. Therefore if none elſe will do them the *kind Office*, to put them into *gentler Shackles*, they grow ſo *unnaturally* cruel, as to ſhackle themſelves in the ignobleſt ſort of Bondage: *They are held in the Cords of their own Sins*, and *make the Chain whereby they are to be dragg'd.*

Plin. Paneg.

Prov. 5. 22.

Sen. Trag.

Brutiſh Appetites and Inclinations are to them ſeverer *Taskmaſters* than it can ever be in their Power to become *to others*. *They* can *themſelves*, at the utmoſt, but domineer over *other Mens Externals*; but *theſe* have ſubdu'd *their Wills*, and *tyrannize* in *their very Minds.*

Thus 'tis with them in relation to their *Governing*, and their *being Governed*: And their *Policy* and *Religion* come both out of the ſame Mint.

To *them* this Seaſon of Sorrow is a time of *Feſtivity* and *Laughter*; who, when they have ſuffered a more monſtrous Transformation themſelves, can eaſily turn the *Houſe of Mourning* into that *of Mirth.* The wiſe Man tells us what ſort of People they are whoſe *Heart* is in this *latter Houſe*; and what is to be thought of ſuch Mirth and Laughter. And indeed without a ſerious Repentance (by which Men do *reſipiſcere*, or become wiſe) *theirs* is like to prove the *Sardonick Laughter*, a certain *Prelude* to Death and Ruine.

Eccl. 7. 4.

Chap. 2. 2.

But

But 'tis to be hoped this ſort of Men do dwindle into a not-much-regardable Paucity. The Current of the Nation runs againſt them, which muſt turn and conſtrain them to fall in with it. For,

We had upon the late ſad Occaſion a *Panegyris*. We find *that Word* in the introductive Part of the Text; and tho it is more commonly apply'd to a Multitude gathered on other Occaſions, it diſagrees not to that orderly great Concourſe on that mournful Occaſion, *a General Aſſembly*, that is *a National* One, met, *then, on purpoſe to mourn*: a *Nation* aſſembled, and mourning *in their Repreſentative*. It was decent it ſhould be ſo. *A Loſs ſo National*, ſo *general a Sorrow*, were with no Congruity, otherwiſe, to be *reſented* and *expreſs'd*. Our Mourning was therefore *by all the Eſtates of the Kingdom*, the Head only mourning with greater and more decent Majeſty in Retirement, or being (as is uſual in ſolemn Mournings) *hid*, and *covered* on that Day. So was the *whole Legiſlature* concern'd in *that Sorrow*, as if it were ordained *by Statute*, or as if our Mourning were, as *that* for an excellent Prince alſo, (2 *Chron.* 35. 25.) by *an Ordinance in* our *Iſrael*: And as if our Tears and Lamentations were, as before they were, *by Merit*, to be alſo made *due by Law!* Death march'd in State and Triumph that Day: The *King of Terrors* took the Throne, and fill'd that Part which it had made vacant, having pluck'd away from thence not only ſo bright an Ornament, but ſo glorious an Inſtrument, in our Government: And all the *Orders of the Realm*, as Captives, attended the Chariot of the Conqueror. *England* had loſt *its Delight*, its *pleaſant Comelineſs*, and even *half its Soul*. Nothing could correſpond to ſuch a Caſe, but a *National Groan*, as of an half-expiring Kingdom, ready, almoſt

almoſt, to breath its laſt, and give up the Ghoſt.

It muſt be confeſs'd, our juſt Tribute to the Memory of *our admirable Queen* can never be ſaid to be fully paid; nor can this Diſcourſe leave out occaſional Reflections that may be of this Import. But my preſent Deſign is to endeavour our Minds may be *drawn upwards*, and to make that Improvement of this moſt inſtructive Providence unto which this *choſen Text* will direct. Not to entertain you with *her Character* and *Praiſes*, (for it is the ſame thing to characterize and to praiſe her) *that Part* is performed in divers excellent Diſcourſes, which I have read, as I believe many of you have, and I hope with *Fruit* as well as Approbation, and (as there is Cauſe) with great Admiration of the Divine Goodneſs, that ſo illuſtriouſly ſhone forth in her, and that vouchſafed, ſo long, to entruſt the People of *England* with ſo *rare a Jewel*, whoſe *Luſtre* was yet exceeded by its *real Vertues*. By which alſo we may make our Eſtimate of the Diſpleaſure wherewith it is ſo ſoon withdrawn, and caught away from us, ſo as to entertain the Age (as our Divine *Herbert*) with

——A Mirth but open'd, and ſhut up again——

A burning and a ſhining Light, (for ſo ſhe alſo was in a *true Senſe*, and in her proper Sphere) *in the Light whereof we rejoiced but a Seaſon.*

But every ſuch Providence hath its *dark* Side, and its *bright*. View it *downward*, as it looks upon us who remain beneath, and we behold *Blackneſs, and Darkneſs, and an horrible Tempeſt*. Such a State of things we may fear *our Queen* hath left unto us who ſtay below, while we do ſo. But look we upon it *upwards*, whither ſhe is aſcended, and whither we are profeſſedly tending, and

are

are in ſome ſort *come, if we be Followers of them, who thorow Faith and Patience have inherited the Promiſes*; and we find 'tis to *Mount Sion, and unto the City of the living God, the heavenly* Jeruſalem, *and to an innumerable Company of Angels, to the General Aſſembly, and Church of the Firſt-born, which are written in Heaven, and to God the Judg of all, and to the Spirits of juſt Men made perfect.* And *hither*, that we may fetch Inſtruction out of Terror, out of the Eater Meat, and Life out of Death, let us bend and apply our ſelves.

We have had a mournful ſad Solemnity and Aſſembly, tho decently pompous and great: *England*'s Glory clad in Sables, and glittering in a Cloud. But now let us lift up our Eye, and endeavour it may penetrate through this Darkneſs, and behold the glorious Spectacle which this Context preſents us with.

Funeral Solemnities, even for pious and holy Perſons, and that were of greateſt Uſe in the World, are dull and gloomy Spectacles, if they are only conſidered in their *Retroſpection*, without Proſpect, or if they only ſolemnize their *Exit, out of this World* of ours, but be underſtood to have no reference to their Aſcent and Entrance into the Regions of Immortality and Bliſs above. And, without this, we ſee our ſelves outdone by the *Egyptians* themſelves, with whom their *Funeral Apparatus* had reference to a ſubſequent Immortality.

Theſe Words are alluſive, and promiſcuouſly refer, partly to things known and famous among the *Greeks*, but are more principally accommodate to theſe *Chriſtian Iſraelites*, or *Hebrews*, to whom they are writ, and (in a Scheme of Speech, familiar and well known to them) have Reſpect to their Paſſage out of *Egypt* (as the 3*d* and 4*th* Chapters of this Epiſtle alſo have) towards the

Land

Land of their promiſed Inheritance, whereof the Remains of their venerable Anceſtor and Head, holy *Jacob*, or *Iſrael*, had, by Divine Inſtinct and Direction, in that mentioned *ſolemn Funeral Proceſſion*, been convey'd before, to take a ſort of Typical and Prophetical Prepoſſeſſion of it for them.

They are in the whole a *Figure*, an *Allegory*, which is expounded, *Gal.* 3. In their way to their Terreſtrial *Canaan*, this People come to *Mount Sinai*. The Emblem of their *Jewiſh* Church-ſtate, under rigorous Severities, which *they* were to paſs from, and ſo ſhall *we*. The *Text* expreſſes what they were come, and were tending, to. The Repreſentation whereof hath a double Reference *intermediate* to the State and Conſtitution of the *Chriſtian Church*, and *final* to the *Heavenly State*: The former being both *a Reſemblance*, and *ſome Degree* of the latter.

Ye are come (ſaith he) to *Mount Sion*] the Seat of the *Sacred Temple*, the *Shechinah*, the Habitation of the *Divine Preſence*, not *ambulatory*, as the *Tabernacle* was, while they were journeying through the Wilderneſs, but the *fixed Reſidence* of the *Eternal King*, where the Order of Worſhip was to be continued, to the Fulneſs of time, as afterwards in the *Chriſtian Church* it was to be *permanent*, and unchang'd *to the end of time*; and in the *Heavenly State* unalterable and *eternal*. And here in oppoſition to the caſe at *Mount Sinai*, where the People were to ſtay *beneath the Mount*, (whereas they were to *go up* to the Houſe of God on *Mount Sion*) they are now to aſcend, and be *higher than Heaven*; as their glorious Head and Lord is ſaid to be.

ἀνώτεροι τῶν οὐρανῶν. Chryſ. in loc.

Heb. 7. 26.

To the City of the living God, the heavenly Jeruſalem] to ſignify the *Vicinity* wherein God will have his Peo-

ple

ple be to him, as *Jeruſalem* was to *Sion*, *their* Houſes and Dwellings being *near* to *his own*; the *City* to the *Temple*. And this Paſſage may alſo look back upon their *former State*: whereas they had heretofore nothing but *Wilderneſs*, they had now a *City*. To which that alſo agrees, *Heb.* 10. 16. Their earlier Progenitors were Wanderers and Strangers even in *Canaan* it ſelf, but now God had prepared for them a City in the *Heavenly Canaan*, as before he did in the *Earthly*. But leſt their Minds ſhould ſtay in the *external Sign*, he lets them know he means *the heavenly Jeruſalem*, *i. e.* the *Chriſtian Church*, which was the Kingdom of Heaven begun; and *Heaven it ſelf*, as being *that Kingdom*, in its final and conſummate State.

ἐκεῖ ἔρημος· ἐνταῦθα, πολις. Id. ibid.

To an innumerable Company of Angels] μυριάσι; which tho *in the ſingular* it ſignifies a definite Number, being here put *plurally* may well be underſtood to ſignify indefinitely a numberleſs Multitude: or whereas ſome *ſelected Squadrons* might only attend the Solemnity of giving the Law at *Mount Sinai*, *here* is the whole Heavenly Hoſt, whoſe ſtated Office it is to guard the Church *below*, and worſhip the Majeſty of Heaven above.

To the General Aſſembly] the πανηγυρις, the *glorious Conſeſſus* of all Orders of *bleſſed Spirits*; which, as it may be ſuppoſed *conſtant*, *at all times*, ſo is as ſuppoſable to be *more frequented* and *ſolemn* at *ſome*, and whither any may reſort, as quick as the Glance of an Eye or a Thought; and perhaps do at appointed Seaſons, ſo as to make more ſolemn Appearances before the Throne of God, as the Laws and Uſages of that bleſſed World ſhall require. And we may well underſtand here an Alluſion to the appointed times, at which there was a Reſort from all Parts of *Judea* to *Jeruſalem*; and, as in the

Chriſtian Church, are, *at ſet Seaſons*, more numerous and ſolemn Aſſemblies. Here may alſo be an Alluſion to the *Panathenaica*, the more general Conventions of all the People of *Athens*, upon ſome ſolemn Occaſions, which were wont to be called πανήγυρεις. Theſe can be referr'd to but as faint Reſemblances and *Shadows* (whether they were the *Jewiſh* or the *Grecian* Aſſemblies) of this *Univerſal Convention*, that fills the *vaſt Expanſe* of *Heaven*; in compariſon whereof not only this little Earth of ours, but the whole *Vortice* to which it belongs, can be conſidered but as a very minute Spot or Point. The Inhabitants that people thoſe immenſe, pure and bright Regions in their Grand ſtated ſolemn Aſſembly, make the *Term* to which Holy Souls, aſcending from among us, are continually coming. And here with what ineffable Pleaſure muſt theſe pure Celeſtial Intelligences, all fill'd with Light, Wiſdom, Life, Benignity, Love and Joy, converſe with one another, behold, reverence, love, worſhip, and enjoy their Sovereign Lord, diſplaying his Glory perpetually before them, and making his rich immenſe Goodneſs diffuſe it ſelf, and flow in Rivers of Pleaſure moſt copiouſly among them!

The Church of the Firſt-born written in Heaven.] Theſe all *conſtitute but one Church*, of whatſoever Orders thoſe bleſſed Spirits are. And they are all ſaid to be *Firſt-born*. The Church *here* meant conſiſting only of *ſuch*, in whom the *Divine Life*, or the *holy living Image of God* hath Place, they having all the Privileges which did belong to the *Firſt-born*; the *Inheritance*, the *Principality*, and the *Prieſthood*: For all *God's Sons* are alſo *Heirs*, *Rom.* 8. 17. And they are all *made Kings and Prieſts*, *Rev.* 1. 16. having, *all*, their *Crowns*, which they often caſt

caſt down before the *Supreme King*: And their Employment being *perpetual Oblation* of Praiſe, Adoration, and all poſſible Acknowledgments to him. They are all of excellent Dignity, and every one *enroll'd*, ſo that none have a Place *there*, by *Over-ſight*, *Caſualty*, or *Intruſion*. We muſt here underſtand an Alluſion to what Citizens need not be told, the known Cuſtom of regiſtring ſuch as were *Civitate donati*, or *made Free*.

And to God the Judg of all.] This may have reference to that *Office* of the *Judg* in the *Olympick* Concertations, to whom it belong'd to determine who were *Victors*, and to whom the Garlands or Crowns were juſtly due. *Here* the Privilege is, that they whoſe Cauſe is to be tried, are ſure of *righteous Judgment*, and that they may approach the enthroned Majeſty of Heaven it ſelf. None of them are deny'd Liberty of Acceſs to the *Throne of Glory Above*; as in the *Chriſtian Church* none are to the *Throne of Grace Below*.

And to the Spirits of Juſt Men made perfect.] This ſhews they all make *but one Church*: Even *ſuch* Spirits as have *dwelt in Fleſh* being received into the Communion of thoſe whoſe *dwelling never was with Fleſh*. And, in the mean Time, thoſe that yet continue in theſe low Earthly Stations, as ſoon as the Principles of the Divine Life have place in them, *belong*, and are *related* to that *Glorious Community*; for they are ſaid to be already *come* thereto, and all together compoſe but *One Family*. For there is but one *Paterfamilias*, of whom *the whole Family in Heaven and Earth is ſaid to be named*, Epheſ. 3. 15.

Now for the Encouragement of Chriſtians unto a faithful Perſeverance through all the Difficulties of this their preſent conflicting, imperfect State, is this glorious Repreſentation made of the bleſſed Iſſue their La-

bours and Sufferings shall have at last. *Whither* they shall be gathered at the finishing of their Course, and how *God-like*, how worthy of Himself the *End* shall be, into which he will run up all Things, when the *State of Probation* and *Preparation* is over with his intelligent Creatures, and the *stable, permanent, eternal State* comes to take place, which, because it is *final*, can *admit no more Changes*, and because it is *perfect*, can *no more need any*. *Hither* Christians are to come, and in some Sense, the Sincere are said to be come already.

And now upon this part of the Term of their Access, *viz.* that *they are come to* [*the Spirits of the Just made perfect*] we are to stay a while, and shall consider,

I. The Perfection the Spirits of the Just do finally arrive to *in their future State.*

II. In what Sense, Sincere Christians, *in their present State*, can be said to *be come* to them, who are so made perfect.

I. For the *former* of these, we may easily admit *this being made perfect* to be an *Agonistical Phrase*, as some *of great Note and Worth* have expounded it; and unto which *that* in the Beginning of this Chapter, of *running the Race set before us* (*q. d.* the Way laid out between the Lines on each Hand) doth plainly lead us. But it should hereupon be remote from us to think, that a meer *relative Dignity*, or any *external Honours*, are the *Things* we must principally understand to be conferr'd, or which these *Adepti* must be *now* thought to have obtain'd. 'Tis a *real, inward, subjective Perfection*, by which

which they all become *most excellent Creatures*, that must be chiefly meant.

Perfection taken in the *Moral Sense*, doth, in the Language of the *Holy Scriptures*, contain a threefold Gradation.

First, At the lowest, *Sincerity*; as when our Saviour proposes to that Querist, *Mat.* 19. 21. *if he would be perfect*, to sell all he had, and give to the Poor, *following him*, with the Expectation of no other Recompence but of a *Treasure in Heaven*. If a Man's Soul be not in a Disposition to comport with *such Terms*, upon a sufficient Signification of our Lord's Pleasure, that he shall *now* do so; or if at any Time this be the Case, that he must either forgo all this World, and even Life it self, or else renounce *Christ* and *Christianity*, he is not yet in a right Posture towards *his last End*. He hath not taken the Lord for his God and best Good, his Heart more strongly adheres to *this present World*. But if he have arrived *hither*, which is his first Step, *resolving upon his true and right End*, which he will supremely pursue, against whatsoever Competition of less valuable Things, he is now, *in the lowest Sense*, *perfect*, i. e. a *resolved thorough Christian*.

Secondly, *An eminent Improvement*; *greater Maturity in Divine Knowledg and all other Christian Vertues*. As when *the Apostle* blaming the slower Progress of the *Christian Hebrews*, chap. 5. 13, 14. that they were yet *so unskilful in the Word of Righteousness*, and only capable *of Milk*, *not the strong Meat* fit for Persons come to a more grown Age, nor had *their Senses as yet well exercised*, &c. he exhorts them, *chap.* 6. 1. leaving the first Principles of the Christian Doctrine, *to go on to Perfection*.

The

The *Third* is the *conſummate State* of a *Chriſtian*; ſo is a *perfect Man* expounded by being *come to the meaſure of the Stature of the fulneſs of Chriſt*: *That State* to which all Gifts given by our aſcended, conquering, crowned Redeemer; the *whole Goſpel*, the *Apoſtolate*, the entire *Miniſtry*, *the whole Frame and Conſtitution* of the *Chriſtian Church*, all Evangelical *Truths* and *Inſtitutions*, with whatſoever *Illuminations* and *Influences* we can ſuppoſe ſuperadded to *all theſe*, have *ultimate* and *final Reference*: and the State to which *all ſhall come*, *Eph.* 4. 8,—12, 13. is this moſt perfect State, in reſpect whereof *the Apoſtle* ſays of himſelf that he had not yet attained, *nor was already perfect*, Phil. 3. 12.

I do not reckon the *meer natural Perfection*, either of the *Inner* or *Outer Man*, to be here neceſſarily excluded; but that the *moral* is chiefly intended, and *of that* the ultimate, conſummative Degrees, ſtill reſerving room for ſuch Additions as will follow the *final Judgment*.

And I doubt 'tis not enough conſidered how much the *Felicity* of the future State depends upon *ſuch Perfection of the Subject of it*. Concerning the *Object of Felicity*, we are agreed it can be no other than the *bleſſed God himſelf*, the all-comprehending Good, fully adequate to the higheſt and moſt enlarged reaſonable Deſires. But the Contemperation of our *Faculties* to the *holy*, *bliſsful* Object, is ſo neceſſary to our ſatisfying Fruition, that without *that* we are no more capable thereof, than a Brute of the Feſtivities of a quaint Oration, or a Stone of the Reliſhes of the moſt pleaſant Meats and Drinks. That *Meetneſs* which *the Apoſtle* ſpeaks of *Col.* 1. 12. *To be Partakers of the Inheritance of the Saints in Light*, is of no ſmall Importance to our *Participation it ſelf*.

We

We are too apt to fill our Minds with *Idea's* of an Heaven made up of *external, out-ſide Glories*, forgetting we muſt have the *Kingdom of God within us*, hereafter, in its *perfect*, as well as *here* in its *initial State*. A Kingdom that conſiſts in *Righteouſneſs*, firſt, an univerſal holy Rectitude of all our *Powers*, then conſequently in *Peace* and *Joy*.

The *perfect Cure* of all the *Diſtempers* of our Spirits, and a confirmed moſt *perfectly* happy *Temper*, is of moſt abſolute Neceſſity to the Bleſſedneſs of the heavenly State; and without it any imagined external Glory will ſignify no more to our Satisfaction, than rich and gorgeous Apparel can give the deſired Content and Eaſe to an ulcerous diſeaſed Body; or (as the *Moraliſt* ſpeaks) Plutar. a Diadem to an aking Head, a gay Slipper to a pained Foot, or a Gold Ring to a ſore Finger.

Let a Soul be ſuppoſed actually adjoined to that *glorious Aſſembly*, and *Church* above, that is yet unacquainted with God, ſtrange, and diſaffected to him, *alienated from the divine Life*, ſtill carnally minded, loving moſt, and looking back with a lingring Eye towards this *preſent World* and State of things; full of Pride, Haughtineſs, and ſelf-magnifying Thoughts; of Envy, Wrath, Hatred, Contentiouſneſs; of Deceit, Guileſulneſs and Diſſimulation, fill'd with ravenous Luſts, and inordinate, inſatiable Deſires after impoſſible Things; Such a Soul will only ſeem to have miſtaken its *Way*, *Place*, *State* and *Company*, and can only be a *fit Aſſociate for Devils* and infernal Spirits. Its Condition would be equally uneaſy to it ſelf, and all about it; the Outrage of its own Luſts and Paſſions would create to it *an Hell* in the midſt of *Heaven*, and be to it as a thouſand Devils, both for *Wickedneſs* and for *Torment*.

But

But to give you a *Summary* of this *internal Perfection of the Spirits of just Men*, in their *most perfect State*, I cannot give you a *fuller* and more *comprehensive one* than is expres'd in those few Words, *We shall be like him, for* 1 Joh. 3. 3. *we shall see him as he is:* Where are two things conjoined, that *together* express the perfect State of these blessed Spirits;

Likeness to God; and the
Vision of him.

And *these two* are so connected, as to admit of a twofold Reference each to other: *Either* that this *Likeness to God* be considered as a *Preparative* for the Vision of him, and so that the *latter Words* be considered as an *Argument* of the *former*, *viz.* that because it is designed we shall live in the perpetual *Vision of God*, it is therefore necessary we should *be like him*, without which we can be no way capable of *such a Sight*, or of beholding so *bright a Glory*. *Or else*, that the *Vision of God* be perpetually *productive* of this *Likeness to him*; and so that the *latter Words* be understood not only to contain an *Argument*, whence we may conclude *this Likeness must be*, but also to express the *immediate Cause* by which *it is*. As the *Form of Expression* will admit *either of these References*, so I doubt not the *Nature of the Thing* will require that we take them in *both*. There could be no *such Vision* of God as is here meant, if there were not *some previous Likeness to him*, *in our former State*. And when, *in our final State*, we are *first* admitted to that *beatifick glorious Vision*, *by that means*, we may reasonably understand will ensue the *Perfection of that Likeness*.

Whereof also it is to be considered, that *Vision* (which spoken of the Mind is *Knowledg*) must not only be taken for

for a *Cauſe*, but *a Part*; for the *Image of God* is at firſt *renewed* (and with equal Reaſon muſt be ſuppoſed at laſt perfected) *in Knowledg*. Col. 3. 10.

This Image or Likeneſs of God therefore, if we conſider the *natural Order* of working upon an *intelligent Subject*, muſt, *as to that Part of it* which hath its Seat in the *Mind* or *underſtanding Faculty*, be *cauſed* by the immediate Irradiation of the Divine Light and Glory upon *that*, and *be the Cauſe* of the reſt.

But *both together* are the *inherent ſubjective Perfection* of theſe bleſſed *Spirits of the Juſt*, and comprehend all that belongs to this their *moral Perfection*, the *latter* being it ſelf alſo *virtually* comprehended in the *former*.

The *Viſion of God* therefore, or their perfect Knowledg of him, with whom they muſt *ever have* moſt of all *to do*, as the *principal Object* of their *Fruition and Enjoyment*, muſt be the *primary* and the *leading thing* in *this their Perfection*: For no doubt it is that *Perfection* which directly concerns their ultimate Satisfaction and Bleſſedneſs, which is here intended; with which their *eternal Employment* is moſt conjunct and complicated, as we ſhall after ſee: They *enjoy* and *adore* the ſame bleſſed Object *at once*, and *in doing the one*, do *the other*.

And beſides the Knowledg of him, there muſt be by his Beams, and *in his Light*, (Pſ. 36. 9.) *the perfect Knowledg* of all that it is needful or requiſite they ſhould know, without which, ſince all their Enjoyments in the Heavenly State muſt be in their *firſt Riſe* intellectual, 'twould be impoſſible they ſhould ever perfectly enjoy any thing at all. And that *this Perfection* of juſt Mens *Spirits* is intended to be ſummarily comprehended in the *Perfection of their Knowledg*, is more than intimated by that Series of Diſcourſe which we find, 1 *Cor.* 13. 9—12.

The *Apoſtle* comparing the Imperfection of our *preſent* with the *Perfection* of our *future State*, ſums up all in this, that *we know now but in part*, and that then *we ſhall know as we are known*: But the *Perfection* of *this Knowledg* he ſeems more to ſtate in the *manner of knowing*, than in the extent and compaſs of the *things known*. That in this latter Reſpect it may admit of Increaſe they cannot doubt, who conſider the *finite Capacity* of a created Mind, and the *mighty Advantages* we ſhall have for continual Improvement, both from the *clear Diſcovery of things*, in that bright and glorious Light, and from the *Receptiveneſs* of our enlarged and moſt apprehenſive Minds. But that State can admit of no *culpable Ignorance*, nor of any that ſhall more *infer* Infelicity, than *include* Sin.

Therefore now to ſpeak more diſtinctly;

We take this Perfection of the Spirits of the Juſt to be principally meant of their *moral Perfection*, ſuch as excludes *all Sin* and *all Miſery*; as *Morality* comprehends and connects together *Sanctity*, the *Goodneſs of the Means*, and *Felicity* the *Goodneſs of the End*: the *former* moſt *directly*, but moſt *certainly*, inferring the *latter*. If therefore we ſay this is their *ſinleſs Perfection*, we ſay all that the Caſe requires.

In that it is ſaid to be the *Perfection of Spirits*, it muſt indeed *ſuppoſe* all that *natural Perfection* which belongs to *ſuch a ſort of Creatures*, as ſuch, *in their own kind*. But inaſmuch as the Specification is added [of the Juſt], 'tis their *moral Perfection*, or moſt *perfectly holy Rectitude*, from which their Bleſſedneſs is inſeparable, that ſeems ultimately intended.

But now whereas this their *ultimate Perfection* hath been ſaid to be virtually contained and ſumm'd up *in Know-*

Knowledg, we are hereupon to consider how *this* may appear to be a *compleat Summary* of all *such* Perfection: And nothing can more evidently appear if you join together

The { *true Matter or Object* / *right Manner or Nature* } *of this Knowledg.*

1. The true and proper Object of it must be, not *omne scibile*, but whatsoever they can be *obliged* or *concerned* to know, or that is requisite to their *Duty* and *Felicity*; all that lies within their Compass, as they are Creatures, that in such a *distinct Sphere*, or in their *own proper Order*, are to correspond to the *Ends of their Creation*, i. e. to *glorify the Author of their Beings*, and be *happy in him*. *Infinite Knowledg* belongs not to them, is not competent to their Nature, nor necessary either to their *Employment* or to their *Blessedness* in the heavenly State. Whatsoever Knowledg is *requisite* to these Ends, will be included in this their *final Perfection*.

It is, by the way, to be observ'd how this Matter is expres'd, *made perfect*, which signifies our arriving to *this Perfection* out of *an imperfect State*. We were created with an original Perfection, sufficient to a *State of Probation*. By our Apostacy we became *sinfully imperfect*: *All have sinned, and come short of the Glory of God*, *Rom.* 3. 23. We have been put upon a *new Trial* by our *Redeemer*. *Their Perfection*, who have *run out their Course*, is, by the Grace of *God*, and by *his* Methods, *restored*, and *improv'd* to its just Pitch. They are *now*, their Trial being over, set in a *consummate Rectitude* towards the Ends of their Creation, and *herein* are endowed with all the Knowledg they need, *viz.* of *such things* as in reference to those Ends they can any way be concern'd with.

With the bleſſed God himſelf they are moſt of all concerned: For him they are eternally to *adore* and *enjoy*: Therefore that their Perfection ſhould be virtually included in Divine Knowledg, is congruous to the State of their Caſe, and to the Language of the Holy Scriptures, which expreſſes their moſt perfect State by the *Viſion of God*, in the mention'd 1 *John* 3. 2. and *Mat.* 5. 8. *Heb.* 12. 14, *&c.* Which *Phraſe* is not borrowed from the *Sight of the Eye*, and transferr'd to *that of the Mind*, at random, or without (moſt probable) Deſign. It moſt aptly ſignifies the *great Facility of this Knowledg*; that it is not toilſom, there is little Labour in it; 'tis not ſuch as requires great Pains: It is but *Intuition*, not a cautious, wary *Ratiocination*, wherein we uſe to be very ſolicitous, leſt we draw any *irregular* or *untrue* Conſequences. We do *very eaſily*, and *on the ſudden*, without Suſpicion, or Fear of Error, *only behold* what is offer'd to our View. This is a great *Perfection of Mind* with theſe bleſſed *Spirits*, to be capable of knowing the greateſt things ſo *eaſily*, and ſo *ſoon*, *to know*, by *ſeeing*. And their Aptneſs hereto is a moral Perfection; for the Clearneſs of the Diſcovery infers their *greater Obligation* to attend, and not to divert from what ſhall coſt them ſo little. The bleſſed God's Manifeſtation of himſelf in that *brighteſt and moſt glorious Light*, is not only evidently ſuppoſed; *for in his Light only can we ſee Light*, Pſal. 36. 9. but it is emphatically expreſs'd in the *before-mention'd Text*, 1 Cor. 13. 12. of *ſeeing Face to Face*; which ſignifies, *on his part*, *gracious Vouchſafement*, his *offering* his bleſſed Face to view; that he hides it not, nor turns it away, as *here* ſometimes he doth, in juſt Diſpleaſure. And his Face means even his *moſt conſpicuous Glory*, ſuch as, in this State of Mortality, 'twould

'twould be mortal to us to behold: For *no Man*, not so divine a Man as *Moses* himself, *could see his Face and live*. And it signifies, *on their part*, who are thus made perfect, their applying and turning *their* Face towards *his*, *viz.* that they see not *casually*, or by *fortuitous* Glances, but *Eye* to *Eye*, by direct and most voluntary Intuition; which therefore, on their part, implies *moral Perfection*, the *Will* directing and commanding *the Eye*, and upon unexpressible Relishes of Joy and Pleasure forbidding its Diversion, holds it steady and intent. *Here* our *Ignorance of God* is *culpable*, being voluntary, *not liking to retain him in our Knowledg*, Rom. 1. 28. *There* our *Knowledg* is inculpable and sinless, being chosen, purposed, and always, principally, for its *most proper Ends*, the perfect *Adoration* and *Fruition* of the *blessed Object*, we so fixedly behold, and so earnestly covet to know.

'Tis also fit to be noted, that the very *Fruition* of the blessed God it self, which the holy Scripture includes in our Vision of him, is not only *our very Blessedness* it self, but it is *our Duty* too. It is a thing enjoin'd us, and comprehended in that *first and great Commandment*; *Thou shalt love the Lord thy God with all thy Heart, and Soul, and Might, and Mind*; which, who can perfectly do, without a *complacential Acquiescence*, and *final Rest* of *their Will* in him, as the *best*, the most perfect, and all-comprehending *Good*? And hereupon, tho we are wont to distinguish our *glorifying* God, and *enjoying* him, they are most manifestly coincident, and but *notionally distinct*. For in this our *fruitive Acquiescence* of *Will* in him, stands our *highest Veneration*, our most *practical*, most *significant Acknowledgment* and *Testimony* concerning him, as the highest, the most compleat, and most *absolutely perfect Good*; in that we seek no further, but take

take up our *final Rest* in him. This is to give him the proper Glory of his Godhead, *to glorify him as God.* And therefore this being the fullest Sense of that great and summary Command, it is only *a commanding us to be happy.* As, on the other hand, the *Misery* of the intelligent Creature is his greatest, and most injurious Iniquity, *an Aversion of Will* from the blessed God, a Testimony against him, as none of the best Good, and the greatest Indignity which created Nature can put upon him, who is *Goodness it self.* Thus then is the *Knowledg* or *Vision of God*, even *as it is fruitive*, a moral Perfection. But the *divine Knowledg*, more at large of these Holy Spirits, though it be principally conversant about God, as its noblest Object, excludes not their applying their Minds to *other Objects too*, according to their Concernment with them. And yet,

2. How aptly *this Perfection* is included in *such Knowledg* will further appear, if you consider *the manner of knowing*, or the special nature and kind of *this Vision or Knowledg, viz.* that it is not that *slight, ineffectual, meerly notional, insipid Knowledg*, which *unregenerate Minds* are now wont to have of the most evident Truths, *viz. that*, for instance, that *God is the most excellent, the most perfect, the most desirable, as well as the most adorable Good*; which *Knowledg*, because it answers not the *true End* of *divine Knowledg*, is called Ignorance: Whereupon they are said to be *alienated from the Life of God, through the Ignorance that is in them*, Eph. 4. 18. But that *Ignorance* is paraphras'd by *Blindness of Heart*, i. e. a most perfectly voluntary and chosen Ignorance, founded in Aversion of Will. And elsewhere, *Jer.* 9. 3.—6. by *a refusing to know God*, a *saying to him, Depart from us, we desire not the Knowledg of thy Ways*, Job 21. 14. Whereupon

upon *the Light that is in ſuch is ſaid to be very Darkneſs*, and then *how great is that Darkneſs!* Mat. 6. 23.

This Knowledg, or Viſion, *now in Perfection*, is moſt deeply and inwardly penetrative, efficacious, and tranſforming, admits a Light, which ſpreads and transfuſes it ſelf through the whole Soul. So it is, at firſt, in every truly regenerate Spirit; whereby ſuch an one is *begotten into the Divine Likeneſs*; his Image is impreſs'd upon it, which, as hath been noted, is ſaid to be *renewed in Knowledg*, Col. 3. 10. So that, as by *ſolemn Meſſage* to the Sons of Men, God is declared to be *pure Light*, 1 John 1. 5. *(This then is the Meſſage which we have heard of him, and declare to you, that God is Light, and with him is no Darkneſs at all.)* And as he is the *Original*, the *paternal* Light, *the Father of Lights*, Jam. 1. 17. ſo they that are born of him are ſaid to *be Light it ſelf*, and the Children of Light. *Ye were Darkneſs, but now are you Light in the Lord, walk as Children of Light*, Eph. 5. 8. And they are therefore ſaid, *as the Sons of God, to ſhine as Lights*, Phil. 2. 15. (or required to do ſo; for the Words bear either Form.) This ſo *energetical, efficacious Light*, is, in the mentioned *Texts*, manifeſtly intended to connote Holineſs, as it doth alſo, *Rom.* 13. 12. which the *Antitheſis* there ſhews, *Works of Darkneſs*, and *Armour of Light*; and in many other Places.

Accordingly the whole, even of *Practical Religion* and *Godlineſs*, is in the holy Scriptures expreſs'd by *the Knowledg of God*, 2 Chron. 30. 22. 'Tis ſignified to be in its own Nature *ſanctifying*, and inconſiſtent with prevailing Sin, 1 *Cor.* 15. 34. *in which* they that live are therefore ſaid to be *deſtitute of it*, who are alſo upon the ſame Account ſaid not to have had any Sight of God;

3 *John*

3 *John v.* 11. *He that sinneth* (the word is ὁ ἁμαρτάνων, a *Doer*, or *Worker of Sin*) *hath not seen God.* The *Light* which *this Vision* of God receives, must, much more *in the perfected Spirits of the Just*, be supposed so prevalent and victorious, as quite to have chas'd away and expell'd all Remainders of this impure Darkness. Every *such Spirit* is, therefore, become, as it were, an *Orb* of purest, most operative, and lively Light, an *intellectual*, and a *self-actuating Sun*, full of *Fervour* and *motive Power*, besides *mere Light*. Whereupon whatsoever this Light and Knowledg discovers *it is fit* for such a Soul *to be*, *it is*, and *fit* for it to do, it can *never fail to do it*.

Therefore the *making of such Spirits perfect*, must be understood, in greatest part, to consist *in restoring the Order of their Faculties towards each other*; which was broken by *the Apostacy* to that degree, and they so debilitated, and become so languid, so impotent, and enfeebled, that neither could the *one Faculty lead*, nor the *other follow*. Whence *Light*, even about the most practical, and the most important Matters imaginable, *true Notions*, *right Sentiments*, signified no more to command, to govern, to form and direct the Inclinations and Motions of the Soul, than if, as to all its Sentiments about these Matters, you did put *false* instead of *true*, *wrong* instead of *right*, most absurd, most impossible, instead of most congruous, most necessary. Take, for instance, the *Idea of God*. Let it be supposed to comprehend (as every one grants it doth, whether he acknowledg *his Existence* or no) all conceivable, all possible Excellencies; that it means an *infinite*, *eternal*, *ever-living*, *self-subsisting Being*, *most perfectly intelligent*, *wise*, *true*, *holy*, *righteous*, *powerful*, *and blessed*; *the Original*

of

of Life, Being, and Bleſſedneſs to the Creation, according to the ſeveral Kinds, Natures, and Capacities of his Creatures; the Supreme and Sovereign Lord of all, to whom it belongs to govern and diſpoſe of what he hath made; of moſt immenſe and abounding Goodneſs and Benignity, moſt bountiful to the indigent, compaſſionate to the miſerable, reconcilable to the guilty, propitious to the penitent, moſt complacentially kind, with higheſt delight, to the holy and the good, ſevere only to the obſtinately impenitent and implacable, that will by no means or methods be reclaimed.

Take we, again, from hence *the Meaſures* by which we are to judge what ought to be the diſpoſitions and deportments of his reaſonable Creatures towards him, *That they be entirely compos'd, and made up of Love, Reverence, Humility, Dependance, Devotedneſs, Subjection, Gratitude, and Adoration.* And ſuppoſe we that, *in the Theory*, this be, as it generally is, admitted and acknowledg'd as the *juſt* and moſt *regular Conſequence* of the *former.*

And let us again ſuppoſe, That we being made after his Image, which *in the Natural Part remains*, and is ſtill common to Mankind; and as to the *Moral Part* is *reſtor'd* in all that are regenerate and born of God. And that therefore we ought to love *univerſally* all *mankind*, to wiſh and do well to them, as to our ſelves; and no more to injure any man, than we would deſtroy, pull in pieces, or offer violence to our own Life and Being. And that we ought, with a more peculiar delectation, to embrace and love all holy and good men, without other diſtinction, than as any appear more to *excel in goodneſs.*

Our Light about *theſe things* is ſo clear, *they* are ſo little diſputable, and ſo difficult it is to form any argument to the contrary, that *few* ever ſet themſelves, by any explicite or formed thoughts, to oppoſe or contend againſt

them. It is not (at leaſt, not generally) ſo much as attempted to *diſprove them*, or aſſert *contrary Principles* in oppoſition to them. Therefore that the diſpoſitions and common Practice of men do ſo little agree with *theſe Principles*, is not that their Notions are herein *doubtful*, but *ſpiritleſs*; their Light is not *uncertain*, but *weak* and *impotent*. And hereupon their *Knowledge* ſignifies as little to its *proper End*, as if their apprehenſions touching theſe things were *none at all*, or quite *contrary* to what they are.

They as much neglect and ſlight the *Bleſſed God*, or decline to be concern'd with him, as if they *denied* all the things of him which his *Idea* contains; or as if they *affirmed* all the things of him which it moſt directly *excludes*. They *ſhun*, they *fly* from him, as if they thought him *the Worſt of Beings*, while they acknowledge him the *Beſt* and moſt *Excellent Good*: *Diſobey* and *affront* him, as if they thought he had *no Right to rule them*; while they confeſs him the Sovereign Lord of all the World. And ſteer their courſe both towards *him* and *one another*, in as direct repugnancy to *his Rules*, as if they thought them all *ranvers'd*, and that the *moſt oppoſite* Syſtem of *Laws and Precepts* were given them by ſome undoubted Authority, to regulate all their Practice.

It would amaze a *Thinking Man* that all this ſhould be ſo! That *Intelligent Creatures*, that the *Reaſonable*, *Living*, *Immortal Spirits* of men, ſhould be ſunk to ſo low a Pitch of Degeneracy and Vileneſs! But much more, that it being ſo *apparently thus*, it ſhould be ſo ſeldom reflected on! that men are not afraid of themſelves! that they appear not as ſo many frightful Monſters, each in their own eyes! That they conſider not, What are theſe Faculties for? Why have I ſuch Notions of Truth in my mind?

mind? Why have I a *Will* whereby to *chuſe*, *reſolve*, *act*, and *be* accordingly? What a diſtorted, miſhapen Creature is *this Soul* of mine? Every thing in me running counter to *right and fit*! Whatever hath thus fatally perverted all their Powers, hath ſtupify'd them too; ſo as not only not to find fault, but to applaud and be well pleaſed with themſelves for all this.

But now ſhall we not take our *advantage* from hence, to conceive and be enamour'd of the Rectitude, the amiableneſs of this moſt excellent State of the *Perfected Spirits of the Juſt*! Now doth *Comely Order* ſucceed inſtead of the moſt Horrid Deformity; diſtorted Limbs are ſet right; the Ligaments and Connection of the *diſ-jointed Faculties* to each other are *reſtored*; and whatſoever the *enlightened Mind* ſuggeſts as *fit* and *due*, preſently *obtains*. No Complaint remains of *ſeeing what is better*, and *doing what is worſe*; or that when *good ſhould be done*, *evil is preſent*. There is nothing but perfect Regularity, Harmony, and Agreement. All things move ſmoothly, and with conſtant Equability and *Decorum*. *Right Dictates* of the *leading Faculty*, and *ready Compliance* of ſuch as *are to follow*, make with them a perpetual, even, and uninterrupted Courſe.

Likeneſs to God, therefore, in every other juſt reſpect, certainly enſues, upon *ſuch* preceding *knowledge of him*; For the *kind* and *nature* of that *knowledge* being, as it ought to be, *powerful*, *vigorous*, *transforming* of the whole Soul, and the *Will ductile* and compliant; agreeable impreſſions do moſt certainly take place. As *now*, *beholding — we are chang'd*, 2 Cor. 3. 18. Much more in that State where the *injected divine beams* are ſo ſtrong, and vivid, and the *receptive diſpoſition* ſo prompt, free, apt and facile.

Therefore to be made *like God*, is to be *made perfect*, according to the *ultimate intendment* of theſe words. The *viſion*, or *knowledge of God* in the *heavenly ſtate*, being never intended for idle, ineffectual ſpeculation; as this *perfection* is not otherwiſe to be underſtood, than with reference to *the ends* we were made for; that we may be immediately capable of, and apt for everlaſting *adoration* and *fruition* of the bleſſed God, in a *joint*, and *moſt full* conſent, and communion, with the *General Aſſembly*, the whole *Community* of all the *bleſſed Spirits* beſides, whoſe eternal *work* and *delight* this will be.

This *likeneſs to God* muſt yet be underſtood with exception to the *Divine Peculiarities*, as hath been elſewhere ſhewn, * (whither we now refer, only to ſave the labour of tranſcribing.) In reſpect of which *Peculiarities* alſo, there muſt be on our part, a *correſpondency*, i. e. a likeneſs *with allowance* for neceſſary diſagreement, as between a *Seal* and the *impreſſion*, where what is *convex* in the one, is *hollow* in the other, and yet *otherwiſe* like, *i.e.* correſpondent to each other too. So the caſe is between the bleſſed God's *All-ſufficient fulneſs*, and our *receptive emptineſs*, between his *Supremacy*, and our *Subjection*. In reſpect to other things common to him and us, with the reſt of thoſe happy Spirits that inhabit the Regions of light and bliſs, *Spirituality it ſelf*, *Life* and *Vigour*, *Knowledge*, *Wiſdom*, *Holineſs*, *Love*, *Serenity*, *Benignity*, *Mercy*, *Peace*, and *Joy*, there is a *nearer reſemblance*; theſe things paſſing under the *ſame name* with him, and with us, but with the *infinite inequality* ſtill, of *God*, and *Creature*.

* Bleſſedneſs of the Righteous p. 69--&c.

Now if here we give our ſelves leave to pauſe a while, and contemplate thoſe innumerable multitudes of pure and happy Creatures, perfected, or ever perfect Spirits, that

that inhabit and repleniſh thoſe ample ſpacious Regions above, the vaſt (and to us, or to any thought of ours) immenſe and endleſs *Tracts* of Light and Glory. Conſider them every one compoſed, and made up of lively *Light*, and *Love*, as we are told *God is light*, 1 John 1. 5. and *God is love*, chap. 4. verſ. 16. Conſider them all as *moſt intelligent*, and *knowing* Creatures, even of the moſt *profound* and *hidden Myſteries*, that *here* were wont to perplex and puzzle the moſt inquiſitive mind; ignorant of nothing, or apt to comprehend any thing, needful, and pleaſant to be known, or lawful to be enquir'd into; curious to know nothing uſeleſs, or unlawful; moſt perfectly wiſe Creatures, prudent Sages, endowed with a ſelf-governing wiſdom; ſo as eaſily, without a vexatious ſolicitude, and anxiety, but with a noble freedom, to order and command all their Thoughts, Appetitions, Actions, and Deportments towards *God*, *themſelves*, and *one another*, ſo as never to be guilty of *miſtake* or *error* in any motion of *mind* or *will*. Never to omit any thing *in its ſeaſon*, or do any thing *out of ſeaſon*. Conſider them whether *in ſolemn Aſſembly* (which *may* be ſtated and perpetual by ſucceſſively appointed numbers for ought we know) or diverting and retiring, or faring to and fro, as inclination, with allowance, or command, may direct. Yet *all* every where *full of God*, continually receiving the vital, ſatisfying, glorious Communications of the every-where preſent, ſelf-manifeſting Deity, all full of reverence, and moſt dutiful love to the Eternal Father of Spirits, his Eternal Son, and Spirit, all form'd into perpetual, lowlieſt, and moſt grateful adoration, with higheſt delight and pleaſure, all apprehenſive of their depending ſtate, and that they owe their all to that Fulneſs which filleth all in all. Every one in his own eyes a *ſelf-nothing*, having

having no ſeparate, divided Intereſt, Sentiment, Will, or Inclination. Every one continually ſelf-conſiſtent, agreeing with himſelf; ever free of all ſelf-diſpleaſure, never finding any cauſe, or ſhadow of a cauſe, for any angry ſelf-reflection upon any undue *thought* or *wiſh* in that their *preſent, perfect ſtate*, though not unmindful what they were, or might have been, and aſcribing their preſent *ſtate*, and *ſtability*, to the Grace of God, and dedicating their All to the praiſe and glory of that moſt Free and Unaccountable Grace; all well aſſured, and unſuſpiciouſly conſcious, with unexpreſſible ſatisfaction, of their acceptance with God; and placing with the fulleſt ſenſe and reliſh their very life in his favour. All full of the moſt complacential benignity towards one another, counting each one's felicity his own, and every one's enjoyments being accordingly multiply'd ſo many thouſand-fold, as he apprehends every one as perfectly pleaſed and happy as himſelf.

Let but any one recount theſe things with himſelf, as he eaſily may with far greater enlargement of thoughts, many more ſuch things as theſe, and he needs not be at a loſs for a notion of *this perfect ſtate* of the *Spirits of the Juſt*.

And for further confirmation, as well as for a ſomewhat more diſtinct and explicite conception hereof, let it be moreover conſidered,

What was the undertaking and deſign of *our Redeemer*; to whom the next words directs our eye; *and to Jeſus the Mediator of the new teſtament, and to the blood of ſprinkling*, &c. He was to be the *Reſtorer* of theſe (once) loſt Apoſtate Spirits; and beſides reconciling them to God by his *blood, that ſpeaks better things than that of Abel*, was to impart his own Spirit to them; and by the

the Tenour of that *New Teſtament*, or *Covenant*, whereof he was Mediator, was not only to procure that their ſins and iniquities ſhould be remembred no more, but that the *Divine Laws* ſhould be *put in their minds*, and *written in their hearts*, Chap 8. 10, 12. They are therefore, *by the blood of the everlaſting covenant to be made perfect*, Chap. 13. 20, 21. *in every good work to do his will*, having *all that wrought in them which is well-pleaſing in his ſight through Chriſt Jeſus*. Now *when* ſhall he be ſaid to have accompliſh'd his deſign? Not till *every one be preſented perfect* (Col. 1. 28.) *and faultleſs in the preſence of the divine glory* (Jude 24.) Do but conſider what was a deſign worthy of ſo great an Undertaker, the *Son of* God; and of his being engaged ſo deeply, of his being ſo earneſtly intent upon it, as to become firſt a *Man*, then a *Sacrifice* to effect it.

Conſider his *Death* and *Reſurrection*; wherein he will have all that belong to him have a (*Conſortium*) a participation with him, and conformity to him; as is largely diſcourſed, *Phil.* 3. and hence we are to make our eſtimate what is the mark and *price of the high calling of God in Chriſt*, 12, 14. This can be no other than *final conſummate Chriſtianity*; the Chriſtians high calling *in termino*; and which they that are *inchoatively perfect* (or ſincere) muſt be *ſo minded* as to deſign it for themſelves, *verſe* 15.

Therefore let me but tell any man, ſo that he can underſtand me, what *true Chriſtianity*, now, is, and he can tell me what *Heaven* is. Let me tell him, what it is to be a *ſincere Chriſtian* in *this preſent ſtate*, and he can tell me what it is to be perfect in the *Heavenly ſtate*. The writing God's Law in the heart truly, and perfectly, goes far towards both.

The

The two great Commandments impreſs'd, that are both *fulfill'd in Love*, are of vaſt compaſs to this purpoſe, and with the *certain connexa*, comprehend all; *Thou ſhalt love the Lord thy God with all thine heart*, &c. And — *thy Neighbour as thy ſelf*, &c. What an Heaven upon Earth, would theſe two create, reduc'd to practice! And when the impreſſion is perfect, What needs there more?

But God knows, men too commonly meaſure their *Heaven* by their *Chriſtianity*, on the wrong hand; a *Chriſtianity* and an *Heaven*, *both external* and *foreign* to them. God deliver me from this ſo palpable and deſtructive a deluſion of a *Chriſtianity*, and an *Heaven* foreign *to my Soul*! A *Religion*, and a *Felicity* that touch not our Minds, that never *impreſs* our Inner Man; What can we be the better for them? What to be impos'd upon by ſo abſurd a miſconceit, and ſo repugnant to Scripture? Which ſo expreſly tells us *that* Glory we are finally to expect, is a Glory whereby we are to *be glorified*, *made glorious*, and to be *revealed in us*, and wherein we are to partake with Chriſt, *Rom.* 8. 17, 18. Or did the Son of God *put on* Man, and ſuffer ſo deeply for us, with a deſign upon us, leſs than this?

But now my work is done (nor do my limits allow me to enlarge) in reference to the

2d. Head of Diſcourſe propoſed, In what ſenſe ſincere Chriſtians may be ſaid to be *already* come to the Spirits of the Juſt made perfect. Enough may be collected from what hath been ſaid.

'Tis to be underſtood

I. In a *Relative ſenſe*, they *are come*, they already belong

long to that *General Assembly*, that *Church* which the *Myriads of Angels*, and the *perfected spirits of the just*, are of. A *Local coming* none can pretend in this case to dream of: They are said *to be come to the city of the living God, the heavenly Jerusalem.* Such were truly said to be *come into* the very Constitution of the *Roman Polity*, that were *Civitate donati*, admitted Freemen, though they lived a thousand Miles off.

IId. *In a real sense*, by a *gradual*, but *true participation* of (*the primordia*) the first, and most *constituent Principles and Perfections of the Heavenly State.*

And now, if *that* were the *thing design'd*, there is a *most Adequate* groundwork laid for a true, and the most ample *Encomium* of that *rare Person*, our never too deeply Lamented, nor too highly Renowned *Queen*, whose *Funerals* drew my thoughts to *this Theme.* View the *Perfections* of the *Spirits of the Just* as they were growing, and more eminently grown towards their highest pitch; and *here is our Ground.* Do not wonder it is laid as high as *Heaven*; for *thence* they *begin*, as well as *end there.* By most benign influences *from thence*, tho the plant was set *on Earth*, they had an *early bud*, in *concealment*; but we have seen them *blossom* in *open view*, still aspiring *thitherward*; as *there* they are *fully blown.* Her, *otherwise*, Royal Parentage was, *thus*, incomparably *more* Royal. The Lustre of Her excellent Vertues, had all the *advantage*, which they could have by *dwelling well*; as the Endowments (what they were) of a *Great Prince* heretofore, were noted to have had the *contrary disadvantage.* It was *common Sense*, not the *Poets Authority*, that could make the Apprehension take place, That *Vertue is more grateful exerted from a Comely Body.*

So *illustrious an instance* would give more countenance, than the most *Argumentative Philosophy*, to the Opinion, That *Souls* have a great (subordinate) Agency *in forming their own Mansions*. Which the more one apprehends, the *less credulous he* would be of their *Original Equality*. It must be a very peculiar *Genius*, that could stamp so inimitable and undeceiving *Signatures*, as appear'd in *Her Majesty*'s most graceful Countenance, in Her comely Meen, and Looks, and all Her Deportments. Whosoever should behold the *Fabrick* She Inhabited, made up of *Pulchritude* and *State*, must conclude some very Lovely and Venerable Inhabitant dwelt there. But nearer approaches, discover'd such Excellencies of the *indwelling Mind*, that Quickness of Apprehension, that Clearness and Strength of Reason, that Solidity of Judgment, that *Complectionate Goodness*; The εὐφυΐα, which that *Noble Philosopher* speaks of, as the *seed-plot* of Vertues; that must soon beget not *Conviction* only, but *Admiration*.

Such were the *Bounties of Nature* in the forming a rare and excellent Person; but how munificent were *the Largesses of Grace*! That *Reverence of the Divine Majesty* that appear'd in Her whole course, a Life transacted under the *Government of Religion*; Her constant care to avoid what *She thought* Sinful, and readiness to do what *She judg'd* might be Serviceable to the Interest of God; Her *Detestation* of the profligate Wickedness, that She knew to be Dishonourable and Offensive to Him, and of all the Principles that any way tended thereto; Her *continued Conversation* with God, in the constant Practice of Religious Duties, and in all the Exercises of Godliness that belonged to Her (most beloved and frequented) *Closet*, the *Family*, or more *Solemn Assembly*; Her *most composed seriousness* in attendance upon the *Worship of God*, in

in the *way* which She chose (and which *that* She chose no one could think strange); the *natural*, and most *unaffected appearances* hereof, the remotest from ostentation, but which could not quite be hid, nor ought, when *in Religious Assemblies* we are to *testify* we all Worship the same God, and that all our Applications, and Addresses, have one Center above, and are all to be directed to one and the same glorious Object; unless one would have the Religion or the *Church* be allowed the retiredness of a *Closet*, or reduce *joynt*, *social* Worship, wherein all are, some way or other, to express their *Unanimity and Consent*, unto that which is meerly *Solitary* and *Single*. Her *Assiduity* in Her Religious course, the *Seasons*, *Order*, and *Constancy* whereof, seemed to be *Governed* by the *Ordinances of Heaven*, that *Ascertain* the succession of day and night; so that what was said so long ago of that famed Person's *Justice* (and which equally may of Hers) might have a *nobler application* to *Her Religion*, That *one might as soon divert the course of the Sun*, as turn Her from Her daily course in Religious Duties. This argued a *steady Principle*, and *of the highest excellency*, that of *Divine Love*. Any other would have its more frequent *qualms* and *inequalities*. The remark was wise and weighty, concerning the insincere man, *Job* 27. 10. *Will he delight himself in the Almighty? will he always call upon God?* That course is never like to be even, uniform, and continued, that springs not from Love, or is not sweetened by delight and Pleasure. All these are *to us* great Indications of a copious Communication of Divine Grace, and *that She received not the Grace of God in vain*. I cannot here omit Her Reverential Regard for the *Lord's-Day*, which at the *Hague* I had a very particular Occasion to take notice

of. On a *Saturday* a Veſſel (the *Pacquet-Boat*) was ſtranded not far from thence, which lying very near the Shore, I view'd (happening to be thereabouts at that time) till the laſt Paſſengers were brought (as all were) ſafe off. Multitudes went to ſee it, and Her Highneſs being inform'd of it, ſaid She was willing to ſee it too, but thought She ſhould not, for it was then too late for that Evening, and She reckoned by *Monday* it would be ſhiver'd to Pieces, (tho it remaining entire till then, She was pleas'd to view it that day) but She *reſolved*, She added, *She would not give ſo ill an Example, as to go ſee it on the Lord's-Day.*

Next to her exemplary *Piety* towards *God*, ſhone with a *ſecond* Luſtre her moſt amiable *Benignity* towards *men*; and peculiarly towards them whom ſhe judg'd *Pious*, of whatſoever Perſuaſion in reſpect of the Circumſtances of Religion. *She opened not her mouth, but with Wiſdom*, and in her Tongue was the *Law of Kindneſs*. She hath divers times expreſs'd her Acceptance, Value, and Deſire of their Prayers, whom ſhe knew in ſome *Modes of Worſhip* to differ from her; as one that well underſtood, that *the kingdom of God ſtands* not in leſſer things, but *in righteouſneſs, peace*, &c and *that they who in theſe things ſerve Chriſt, are acceptable to God*, and are to be *approved of men*. She was not inacceſſible to ſuch of Her Subjects, whoſe diſſentient Judgments in ſome ſuch things, put them into lower Circumſtances. Great She was in all valuable Excellencies, nor Greater in any, than in Her moſt Condeſcending Goodneſs. Her *ſingular Humility* adorn'd all the reſt. Speaking once of a good thing which She intended, She added, *But of myſelf I can do nothing*; and ſomewhat being by one (of two more only) then preſent, interpoſed, She anſwered, *She hoped God would help Her.*

She

She is, as the *Text* ſpeaks, gone to *Mount Sion*, in the higheſt Senſe of that Phraſe.

And to ſum up all, he that will read the Character, *Iſal.* 15, and 24. of an *Inhabitant* of that *Holy Hill*, will there read Her *True* and *moſt Juſt Character*. Wherein I cannot omit to take notice, how Sacred She reckoned Her Word. I know with whom She hath ſometimes conferr'd, Whether, having given a Promiſe of ſuch a *ſeeming* Import, She could conſiſtently therewith do ſo or ſo, ſaying, That *whatever Prejudice it were to Her, She would never depart from Her Word.*

Theſe Rich Endowments every way accompliſh'd Her for all the Duties that belong'd to Her, whether in Her *Chriſtian*, *Conjugal*, or *Political* Capacity. Which if we conſider together, the World cannot give an Inſtance for many By-paſt Ages, of ſo much loſt out of it in *One Perſon*. When did *Chriſtianity* loſe ſo conſpicuous an Ornament? A *King* ſo Delectable and Helpful a *Conſort*? A *Kingdom* ſo Venerable and Belov'd a *Sovereign*? For *our King*, how are we concern'd to pray, Lord, *remember David, and all his Afflictions?* And we are to hope he hath ſome ſuch ſincere *Purpoſes* and *Vows* deeply infix'd in his heart, as thoſe ſubjoin'd in *that Pſalm*; which will engage the Divine Preſence with him; by which, neither ſhall his *Preſſures* be intolerable, nor his *Difficulties* inſuperable; but *his bow ſhall abide in ſtrength, and the arms of his hands be made ſtrong, by the hands of the mighty God of Jacob.* Pſal. 132. Gen. 49.

But *England, England!* How deplorable is thy caſe! In what Agonies ſhould every concern'd heart be for thee, *O England! In the latter days* (and God grant they be not too late!) thou may'ſt conſider, That after many former, defeated Methods, thou hadſt a *Prince* (yea, Princes)

Princes) ſtudiouſly intent upon making thee a *Reformed, Happy* People. Is there now no Cauſe to fear, leſt it be determined, *Let him that is filthy be filthy ſtill, and him that is unjuſt be unjuſt ſtill.* ——

Few can be ignorant of the Endeavours of our *moſt Gracious Queen* to that purpoſe. And I am perſuaded, nothing did more recommend our deceaſed, excellent Archbiſhop to Her Majeſty, than that She knew *His Heart* to be *as Hers*, in that Deſign, *viz. Of a General Reformation of Manners*, that muſt have concern'd *all Parties*; and without which, (leading and preparing us thereto) *Union*, and the *Ceſſation of Parties*, was little to have been hoped for. And ſo far as I could underſtand, the Attempt of it was as little intended; being otherwiſe not likely to meet with either a *Bleſſing from God*, or any ſufficient *Diſpoſition* to it *with Men*. Great *Diſpoſitions* muſt, with much Gratitude to God, be acknowledg'd in thoſe who hold that *Supreme*, and *this Subordinate* Station. But ſuch a Work is not likely to ſucceed, till (by whatſoever Means) Minds be brought *to that Temper*, that it will *even do it ſelf*. And that *Two ſuch Perſons* ſhould be remov'd *out of them*, within not much more than a *Month's time*, is an *Awful Umbrage* to us of a *Divine determination*, That *leſs gentle Methods are fitter for us*. And God's Holy Will be done!

It is now obvious to any conſidering Perſon, That many very uſeful Reflections might be made upon the Text, and the Occaſion together. I ſhall ſhut up this preſent Diſcourſe with theſe that follow:

1. It ought to be moſt remote from us to confine in our narrow thoughts, ſincere *Religion* and *Godlineſs* to a *Party*

Party distinguisht by *little things*; and most *extra-essential* thereto. Take we that great Apostle's Document, *I perceive God is no respecter of persons*; and what he said of Nations, may not we as aptly say that of *all such Parties*; They *that fear God, and work righteousness, are accepted of him*, Act. 10.

Let us once learn to reckon substantial Godliness a greater thing, than *the using*, or *not using this* or *that Ceremony*. And account, that *Faith*, *Mercy*, *Judgment*, *and the love of God*, are not to be *past over* for as little things, as the *tything of mint*, *annise*, *and cummin*. I believe there are few in the World, if they cast their Eyes about them, but might truly say (what I thank God, I have often thought) that of *all our Parties that hold the Substantials of Religion*, *I have known some of far greater value than my self*. Let *the being a good Christian*, signify more with us, than *to belong to a so — or so — shap'd, or — figured Church*.

A *Noted Writer* among the Ancients brings in one, saying, by way of exprobration to *Christians*, There is *Socrates the Prince of Wisdom, if any among you be so great, let them imitate him, if they can*. What *Persuasion* among us, can produce a *greater Example* than we have been now considering, or more worthy the imitation *even of Private Christians?* Min. Fel.

2. The Spirits of the Just on Earth are in a great propinquity, and have a near alliance to Heaven. They are not *there* to have the *first foundations* laid of their *blessed state*, but are only to be *made perfect*. They have in them *here* the first Principles, the Elements of their *final blessedness*. Heaven in *little*. As the *Acorn* contains the *Tree*, or the *Embrio* the *Man*.

3. The

3. The Juſt in this World are of the Church in Heaven. They *are come* to the General Aſſembly, the Church of the Firſt-born, *&c.* All ſincere Chriſtians, whether in *Heaven* or *Earth* (as hath been noted) make but one Family, *Epheſ.* 3. 15. Good God! Can our *little differences*, here, ſet us at greater diſtance than *Heaven* and *Earth!* The Obſervation is worth conſidering of that *Wiſe* and *Noble* Perſon. *It will be found a matter of great moment and uſe, to define what, and of what latitude thoſe points are, which diſcorporate men from the body of the Church —— And if any think this hath been done, now, long ago, let them ſeriouſly conſider with what ſincerity, and moderation the ſame hath been performed* —— &c. And if it had not been done with *due* ſincerity, and *moderation* in *his days*, it's much to be doubted whether it have, *ſince*. In the mean time it is to be conſider'd, that what *differenceth* any thing, *conſtitutes* it. And if a Church (of whatſoever denomination) be conſtituted *in its ſuperſtructure* (though its *foundation* be good) of *Hay and Stubble*, of things that can belong to no Church, *as a Church*, it *muſt* ſome time or other *ſuffer loſs*. And though the *Builders be ſaved*, it muſt be by a more penetrative, than an *imagined*, *Purgatory-fire*.

Lord Viſcount *Verul.* Adv. of Learn. *lib.* 9.

4. Angels muſt have kind propenſions towards men, eſpecially *good men*, in this World, knowing *theſe* are of the *ſame Society* and *Church* with them, though the *Divine Wiſdom* hath not judg'd it ſuitable to our *preſent ſtate of probation*, there ſhould be an open, and common, intercourſe between them and us. 'Tis however, a great incongruity, we ſhould have ſtrange, uncouth, ſhy, frightful, or unfrequent thoughts of them, in the mean time.

5. When

5. When we find any *excellent Perſons* in our World, attain far, and high towards the perfection of the Heavenly State, it ought to be a great encouragement to us, and is an obligation, to aſpire to *ſome like pitch*. We ſee, it is not an *impoſſible*, or an *unpracticable* thing; and ſhould diſdain to crawl, now, as Worms, when we are to ſoar as Angels.

6. We ought hereupon to *acknowledge* and *adore*, the *Munificence*, and *Power* of *Divine Grace*, that it ſhould deſign the making of ſuch *Abjects* as we, fit to be aſſociated with *ſuch an Aſſembly, the innumerable company of Angels, and the ſpirits of the juſt made perfect*; and will not fail to effect it, if we comply with the apt methods, appointed for that bleſſed purpoſe.

7. When ſuch *aſcend*, and are taken up from us, that God had eminently prepared *for tranſlation*, we ſhould take great care leſt we *unduly* regret it. That we do not envy *Heaven its own*. To which they are *more a-kin*, than to *our Earth*. And which had a greater right in them than we could pretend.

8. We ſhould look upon *Funeral Solemnities* for *ſuch*, with more *proſpect* than *retroſpect*, and conſider them as directing our Eye leſs downward to our own *forſaken World*, than upwards to the *Celeſtial Regions* and *Inhabitants*. To ſuch, to *dye*, is to be *born*. They dye only out of our mean World, and are born into a moſt glorious one. *Their Funerals* ſhould be celebrations of their *aſcent*; and an exulting Joy ſhould, therefore, *in that caſe*, not be quite baniſht from *Funeral Sorrows*, but be allow'd to mingle therewith, as Sun-beams glittering in a Cloud. When the *greateſt Perſon* was leaving this world, that ever lived in it, He ſays, *If you loved me, you would rejoice that I ſay, I go to the Father*. We ſhould bear our part *in the joys of*

heaven, upon this Occaſion, if we *relate to it*. And when we are told, there is *joy there*, among the Angels of God for the *converſion* of ſuch, who are thereby but prepared to *come to their Aſſembly*, we may conclude there is much more, for *their glorification*, when they are fully come, and joined to it. *Funeral Solemnities* are very dull, melancholy, *ſhews*, without *ſuch* references *forwards*, and *upwards*. With how different a temper of mind would *two Perſons* have been the Spectators of *Jacob*'s Funeral, The one of whom ſhould have lookt no further than the *Canaanites*, or *Egyptians* did, who would only ſay *ſome great Perſon is dead*. But the other, by Divine Illumination is enabled to apprehend, *This duſt* here mingles with *the earth of this Land*, to preſignify this People, of whom he was the *Head*, muſt poſſeſs it. Yea, moreover, here the *Great God* will fix his Reſidence and Throne. Upon *ſuch a Mount* ſhall be the *Palace* of the *Supream King*. *Here*, after great Mutations and Revolutions, and great Deſtructions, both of the *Egyptians* and *Canaanites*, ſhall *this People* have a long ſucceſſion of *Princes* and *Rulers* that ſhall be *of themſelves*. And all this but as repreſenting a *King* and *Kingdom* that ſhall *rule*, and *ſpread* over all the Earth, and reach up, at length into Heaven. *Canaan* ſhall be an *Holy Land*. Unto *Sion's King* ſhall Tributary Princes bring their Gifts out of *Egypt*, and *Ethiopia* ſtretch out her hands; and all Nations ſerve him. His Empire ſhall confine with the *Univerſe*, and *all Power* be given him, both in *Heaven* and *Earth*. With what a *large* and *raiſed* mind, would *ſuch a One* have beheld *this Funeral!* What better *Canaan* than we now behold, *we* ſhall have *in this world* God knows! And we ſhould be the

the leſs ſolicitous to know *intermediate things*, when we are ſo fully aſcertain'd of the *glorious end of all things*. And let us reflect upon the *ſolemn Pomp* of that late *Mournful Aſſembly* that lamented *our Queen*'s departure *out of our world*, comparing it with the *tranſcendent Magnificence* of that *Triumphant Aſſembly* into which ſhe is received above.

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